58[x] especially very early in the morning at the crowing of the cock.(1)
789

1. The natives also use this means to call their children who long ago left for the "lowlands" and whose return they ardently desire.

If the one who is called does not return, the charm will take revenge either on her or on her lover, depending on the desire of the person operating it. Another intervention on his part is then required, however, and it varies according to the form used. Note that according to the native view it is impossible for the wife not to hear the call, no matter how far away she may be. If she does not return, it is because she is being obstinate and deserves to be punished.

The spirit of vengeance alone is involved in:

58[x] 2) The ngondɛ́. This charm comes from the Coquilhatville
754 region or even further away. The word ngondɛ́ is the Lolíngá form
● [237] of the Lonkundó word nkondɛ́, which means "gavial." The teeth of this reptile actually play a part in its composition. It is used to punish any thief by death. Therefore it has been declared effective against anyone who tries to seduce the wife of another. It will cause the culprit's feet to swell and to open with pus. Like the above practices, this one has not yet crossed Momboyo.

Such usages like many others have therefore been recently
832 introduced. Before the arrival of Europeans in these parts, only
177 love philters were known. However, it is easily understandable that the Nkundó gladly and confidently received these new practices which are so useful -- in their opinion -- and operate in a domain of capital importance for which colonization has deprived them of their ancient sanctions and means of prevention. [417]